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THE  
*Massachusetts*  
Baptist Missionary Magazine.

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Vol. I.

JANUARY, 1806.

No. 6.

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Extract from the Rev. Mr. Kicherer's Narrative of  
his Mission in South Africa.

THE great Head of the Church, the author of all spiritual gifts, appears to have been for many years preparing this valuable Missionary, for his arduous and honourable calling. At a very early period of life, when reading the voyages and discoveries of Captain Cook, he conceived the generous idea of enlightening the benighted heathen ; his whole soul was engaged in the benevolent desire of conveying the light of the glorious gospel to the regions and shadow of death ; but how such a wish could be accomplished, he was unable to form the most distant conjecture ; he knew not then that there was such a being in existence as a Christian Missionary. Nevertheless, He, who doubtless separated him from his mother's womb to this apostolic work, kept alive in his heart this spark of holy zeal, until the time arrived, when it should burst forth into that sacred flame which has been lately witnessed.

Soon after the Missionary Society was formed in London, information of its establishment reached the Protestant Churches of Holland. Mr. Kicherer, who was a member of one of those churches, happening to spend an afternoon at the house of a pious friend, his minister also came to pay a visit to the family, when he communicated the pleasing intelligence which he had just received ; That a Society was formed in England for the purpose of sending the gospel to the heathen ; and

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that a ship laden with the Heralds of Salvation was about to sail for the Islands of the South. It is impossible to describe the joy afforded him by this intelligence. Mr. Kicherer exulted in the hope that he should one day gratify the dearest wish of his heart, in becoming the Messenger of Jesus to the benighted world. Application was soon made to the Society, and he was accepted as one of their Missionaries.

On the 5th of December, 1798, together with Dr. Vanderkemp, Mr. Edmond and Mr. Edwards, he embarked for the Cape of Good Hope, where they arrived in March, 1799. At the time of their arrival, three Boschemen came thither from Zak River, in the capacity of public ambassadors, earnestly desiring that some good men might be sent to their country to instruct them. Providence had opened this door in the following manner: The farmers of the back settlements, of whom Florus Fischer was the principal, had been greatly reduced by the depredations of the neighbouring Boschemen. To prevent similar calamities in future, the Landdrost advised them to purchase a peace at the expense of several thousand sheep. At the ratification of this contract, Mr. Fischer, who was employed by government (under whom he was a field-cornet) to negotiate a peace with the Boschemen, and in which he happily succeeded, offered up a prayer with his family and some of the settlers in the presence of the Hottentots; who upon their inquiry into the nature and design of this action were informed, that it was done with a view of imploring the blessing of Almighty God, who is the source of every good; they were also told, that their ignorance and neglect of this divine Being was the real cause of their comparative wretchedness. On this explanation the Boschemen expressed their earnest desire that proper persons might come and reside among them, who would afford them those valuable instructions, which would enable them to become as rich and happy as their neighbours. This desire Mr. Fischer was sincerely desirous of gratifying, but by what means he was utterly at a loss to conceive, especially as a dread of these savage people universally prevailed, and it seemed improbable that any teacher would venture into such a wilderness, separated from all Christian society. But how marvellous are the ways of God! For at this very time, Mr. Kicherer and the other Missionaries were influenced to come from a far country to comply with their unknown desire. On their arrival at the Cape they met with these Boschemen, and considered this concurrence of events as a providential call to visit them; and having looked up to the Lord to point out which of them should go, they appealed to the lot, which fell on Mr. Kicherer. Mr. Edwards had previously determined to go there, and Mr. Kramer a native of the Cape followed them afterwards. On the 22d of May, leaving Cape Town, they proceeded to Rode-



sand, where they met with the most welcome reception from the Rev. Mr. Voss, who presided over a flourishing congregation there. On the 25th June they left Rodesand laden with the presents of their friends. Their object was now to proceed as far as Florus Fischer's, who possesses the last farm in the Karroo. After a fortnight's journey through the mountainous Buckfield, and the level Karroo, they arrived safely at Mr. Fischer's, where they received a cordial welcome.

Here they continued three weeks in order to prepare for their further journey, during which they enjoyed many a crowded and happy meeting with the neighbouring cultivators, particularly on the Sabbath days, when they had twenty two waggons full of people, besides many on horseback, some of whom came four days' journey to hear the word of God, and to partake of the Lord's supper; for many of these people have no church which they can attend nearer than Rodesand, which, though eight days' journey distant, they sometimes attend. The happiness they enjoyed in these days was inexpressible, because of the wonderful blessing the Lord gave to his word at that time, both among Christians and Heathens.

On the 22d of July they left the Karroo, accompanied by their generous host, Mr. Fischer, with several other farmers and their servants, to the number of about fifty, having in their train six waggons full of provisions, sixty oxen and near two hundred sheep, the kind presents of the Dutch settlers. They were often beset on the way, by lions and tygers, which greatly abound in that country. On the 29th they passed the last inhabited house in Rockfield, and found the country a perfect desert without a blade of grass. Wild horses, lions and ostriches abound in it. The eggs of the latter afforded them an agreeable repast. Here they halted one day to refresh the cattle, and bake some bread. Two of the company who went to shoot antelopes, saw two lions; and another lion at night approached their encampment, but was kept off by the fires, which were kindled for that purpose. After travelling seven days without meeting a human being, on the 3d of August they arrived at a spot where a few Boschemen resided, three of whom came to them. These, when approaching a white man for the first time, from some urgent motive, such as their ardent desire of obtaining a little tobacco, appear in an agony of fear, which discovers itself by the trembling of every limb; yet so vehement is their love of this narcotic, that they will venture any thing to procure it, and had it not been for the powerful attraction of this favourite herb, they could not have been prevailed on to come nigh them. The next day they were visited by twenty Boschemen. On the 6th they fixed on a spot, where they agreed to settle, and called it Happy Prospect Fountain. It is near two fine springs of water, with a good piece of

ground for cultivation ; but the surrounding country is barren, and the inhabitants few. Here they fell on their knees, devoting this place, as well as themselves, to the service of the Lord, requesting his continual presence with them, while they dwelt in the wilderness, and imploring his blessing on their future labours. They also began to prepare a plot for a garden, and to build a hut of reeds, no other materials offering themselves for that purpose, not a tree growing in that country. In these necessary labours they were assisted by their kind friends the farmers. Their people shot two antelopes, but when their Hottentots went to fetch them, they found that one had been claimed by the lions, the sovereigns of that region. In the evening they distinctly heard their dreadful roars.

On the 12th of August Mr. Fischer and their other kind friends were obliged to leave them, and return home. This was a time of severe trial. Mr. Kicherer was inexpressibly dejected at first, but the Lord comforted him. A party of about thirty more Boschemen soon arrived to inquire into the reason of their coming. They were at first exceedingly shy ; but small presents of the irresistible herb presently rendered them more familiar. Soon after this their reed hut tumbled down, in consequence of their attempt to make it tighter, by a covering of clay, which it would not support, and they set about building a more substantial dwelling. At that time Mr. Kicherer's spirits were deeply depressed, and his situation would have been insupportable, separated from all he loved in this world, had not urgent business dispersed his gloomy reflections, and had not the Lord whom he served, condescended to pacify his troubled heart, when he spread his complaints before him. This was especially the case one evening, when sitting on a stone, in a circle of Boschemen, he attempted to convey the first instructions to their untutored minds.

It may not be improper here to introduce some account of these wild people. They have no idea whatever of the supreme Being, consequently they practise no kind of worship. They have however a superstitious reverence for a little insect known by the name of the Creeping-leaf, a sight of which indicates something fortunate, and to kill it, they suppose, will bring a curse upon the perpetrator. They have some notion of an evil spirit, which they imagine produces mischief, particularly the diseases which they endure, and to counteract his evil purposes, a sort of men are employed to blow, and make a humming noise over the sick, which they sometimes continue for many hours together.

Their manner of life is extremely wretched and disgusting. They delight to smear their bodies with a powder mingled with the fat of animals, which makes them shine. They are utter strangers to cleanliness, as they never wash their bodies, but



suffer the dirt to accumulate, so that it will hang a considerable length from their elbows. Their huts are formed by digging a hole in the earth about three feet, and then making a roof of reeds, which is however insufficient to keep off the rains. Here they lie close together like pigs in a sty. They are extremely lazy, so that nothing will rouse them to action but excessive hunger. They will continue several days together without food, rather than be at the pains to procure it. When constrained to sally forth for prey, they are dexterous in destroying the various beasts, which abound in the country. The wild beasts are always shot with poisoned darts. They take the poison out of the jaw bone of a serpent, and put it on the point of the dart or harping iron. They then creep behind the small bushes, where they conceal themselves, and attack the beast, when about the distance of an hundred steps. If the dart wounds him in the slightest degree, the Hottentot is sure of his prey; sometimes the wounded beast falls down dead immediately, in other cases he pursues it for a time and at length succeeds. They then take out the wounded part, and eat the rest without injury. They can run almost as fast as a horse. But when they cannot procure any prey, they make shift to live on snakes, mice, and the most detestable creatures, they can find.

They are total strangers to domestic happiness. The men have several wives, but conjugal affection is little known. They take no great care of their children, and never correct them except in a fit of rage, when they almost kill them by severe usage. In a quarrel between father and mother, or the several wives of a husband, the defeated party wreaks his or her revenge on the child of the conquerors, which in general loses its life. Tame Hottentots seldom destroy their offspring, except in a fit of passion, but the Boschemen will kill their children without remorse on various occasions, as when they are ill shaped, when they are in want of food, when the father of a child forsakes his mother, or when obliged to flee from the Farmers or others; in which case they will strangle them, smother them, cast them away in the desert, or bury them alive. There are instances of parents throwing their tender offspring to the hungry lion, who stands roaring before their cavern, refusing to depart, till some peace-offering be made to him. In general, their children cease to be the objects of a mother's care, as soon as they are able to crawl about in the field. They go out every morning, and when they return in the evening, an old sheep's skin to lie upon, and a little milk or piece of meat, if they have it, is all they have to expect. In some few instances, however, you meet with a spark of natural affection, which places them on a level with the brute creation.

The Boschemen frequently forsake their aged relations, when removing from place to place for the sake of hunting. In this case they leave the old person with a piece of meat, and an ostrich egg-shell full of water. As soon as this little stock is exhausted, the poor deserted creature must perish by hunger, or become the prey of the wild beasts. Many of these wild Hottentots live by plunder and murder, and are guilty of the most horrid and atrocious actions.

Such are the people to whom the providence of God directed Mr. Kicherer and his companions. And among them, blessed be His name, he has been pleased to call many to the fellowship of the gospel, and to render them the distinguished trophies of his almighty grace.

The time of the Missionaries and their people is spent in the following manner. About sun-rise they collect together for prayer, when they read the scriptures and sing an hymn; then the elderly people depart and the children go to school, who are taught to read and spell Dutch. In the mean time their provision is prepared by a Boschewan girl. School being over they proceed to their manual labour, such as gardening, building, &c. About noon they dine, and the afternoon passes away in the same occupations as the forenoon. Evening arriving, they conclude the day by prayer, singing hymns, and communicating, in the plainest manner they can, the knowledge of divine things.

At this time Mr. Kicherer felt the great need and importance of prayer. He was enabled often to bend his knees, jointly with his little flock, before him who had promised, that he would take the heathen for his inheritance. Prostrate at his feet he was peculiarly assisted in wrestling earnestly for the blessing, and felt a happy freedom in pleading Christ's own words in this case, and in relying upon his faithfulness to fulfil them. It was then admirable to him to observe, that frequently the more dark and gloomy his prospects were, the more abundantly the spirit of prayer was given to him, so that he was enabled to shelter himself in Jesus, to lay fast hold on him by faith, and to commend those savages to his free love and grace.

From this time the number of his Boschemen increased, and he began to find some encouragement in his work. Oft did he feel inexpressibly happy, when setting forth to these poor perishing creatures the infinite grace of our Redeemer. Frequently did he begin his work sighing, and conclude it exulting with joy and gladness of heart. It was very affecting to observe how amazed they were, when he told them of a God, and of the resurrection of the dead. They knew not how to express their astonishment in terms sufficiently strong, that they should have lived so long without ever having thought of the Divine Being. Ever after this they would call him their Ebo or fa-



ther. Sometimes the impression which the word made upon the people was so great, that it appeared, as if he had got above all disappointment; but at other times, the natural inconstancy of the Boschemen seemed to reverse every promising appearance. It is impossible to express, what extraordinary supplies of patience, prudence and fortitude, he needed at the beginning of this work. However, some of the people now began to pray; "O Lord Jesus Christ, thou hast made the sun, the moon, the hills, the rivers, the bushes; therefore thou hast power also to change my heart. O be pleased to make it entirely new." Some told him they had not been able to sleep all night for sorrow on account of their sins, and that they had been forced to rise and pray. Others said, that on their hunting parties, they had felt a sudden impulse to prostrate themselves before the Lord, and to pray for a renewed heart. Among the many difficulties he had to struggle with, the want of a good Interpreter was one of the chief. He prayed for one who was perfectly acquainted with the language, and who was not a stranger to the influences of divine grace. At length the Lord granted his request, by the unexpected arrival of William Fortuin and his wife, who came to live with them. He was a Hottentot, and she a Boscheman; but both were well acquainted with the Dutch language, and were rather more civilized than the people in general. In this event he clearly saw, and thankfully acknowledged the good providence of God, who had heard and answered his prayer, and was constrained to say, "I love the Lord, for he hath heard the voice of my supplication! What shall I render to the Lord for all his goodness? Who is a God like unto him, who giveth us all good things, if we ask them in the name of Jesus?"

From this memorable season every thing prospered more than before, both in spiritual and temporal concerns. William was well acquainted with gardening, and his wife, who was the principal interpreter, managed the business of the house; so that he found himself greatly relieved.

Business increasing every day, and the Boschemen flocking to them in considerable numbers, he was obliged for the sake of distinguishing one from another, to give them names, which he wrote with chalk on their backs; accordingly when any one of them approached him, the first thing he did was to show his shoulders. He studied to excite a spirit of industry in them, for which purpose he gave them little presents; to the men tobacco, to the women handkerchiefs; and dried fruit to the children.

In the month of October, they found their stock of provisions almost exhausted, and had recourse to God in prayer, who was pleased to answer them by inclining the heart of Francis Meritx, a farmer, to send them a handsome present, consisting of a

large bullock, thirty sheep, a quantity of flour, salt, &c. The Hottentot servants, who brought these valuable articles, cheerfully added to them several sheep of their own, as an expression of their joy in the blessings of the gospel being brought to their countrymen.

When they first entered on their work, they laboured to convince their hearers by arguments addressed to their understandings, but their endeavours in this way had little success. They continually raised objections and difficulties. They then resorted to another method; they insisted chiefly on the dying love of Christ, in the most simple and affectionate manner. They represented him as the all-sufficient friend of lost sinners; tenderly inviting them to come to him, that they might be saved; and entreating them to give the fair trial of experience to their doctrine by praying to Jesus. After they adopted this method, the Lord was pleased to make the word effectual to many souls. From time to time their hearers who were before impenetrable, came to them, and with tears in their eyes declared, that they perceived, more and more, the truth and excellency of the gospel, which they preached, finding it to be the power of God to their salvation. This was particularly the case of the tame Hottentots who occasionally heard them.

One of the first converts at this time was the old \*Bastard Hottentot John. For some time past he had felt a strong inclination to come and hear the word of God. From this design some of the neighbouring farmers, being carnal men, had endeavoured to dissuade him, insinuating that Mr. Kicherer would certainly sell or kill him. However, he could not resist his internal monitor. He came and heard. Having sat a few days under the sound of the gospel, he began to cry aloud under the painful sense of his sins, which he compared for number to the sands of the desert. Indeed he had been an atrocious offender. After he had for some time mourned bitterly on account of his transgressions, he began to speak of the love of Christ to sinners in general, and to himself in particular. This was now his darling topic all the day long, while his eyes overflowed with tears of love and gratitude. His heart was now so entirely taken up with the things of God, that he could scarcely bear to speak of any thing else; when spoken to on some worldly business, he would say, "*I have spoken too much about the world, let me now speak of Christ.*" Indeed he did speak of him in a way that greatly surprised every one; he never heard any person speak the same things. He was most evidently and eminently taught of God. In the mean time his walk and conversation were such as became his profession. In his

\* So called when one of the parents is a Hottentot, and the other a Boscheman, not because of illegitimacy.



heathenish ignorance he had formerly four wives, and two at the time of his coming to hear the gospel. One day he said he must put away his two wives. When asked why, he answered, "*Because when I go to God in prayer, my heart tells me it is bad; and Christ more near to me than ten thousand wives. I will support them; I will work for them; and will stay till God change their hearts; then I will take the first whose heart is changed.*" After a short but lively course of grace, which continued five or six months, the Lord laid him on a sick bed, from which he never recovered. He now insisted upon being carried to the place of worship, saying, that as long as he could hear, he would endeavour to catch some of the words of life. Two days before his death, when asked how he felt, "*A little low spirited,*" was his answer; "*for though I am sure that I have surrendered every inch of my own self to Christ, from the moment I first saw his loveliness, yet I am not so certain, at present, whether he has accepted of my surrender.*"

Mr. Kicherer endeavoured to satisfy him on this subject; but he found no clearness till the day of his departure, when he said, "*O Sir, I now see that the Lord Jesus loves me with an everlasting love; that he has accepted of me, and that he will be my portion forever; and now, though the vilest sinner on earth, relying on his blood and righteousness, I will die and go to heaven, and there I will wait for you.*"

His eldest son, Cornelius, who was a servant to a farmer at a distance, came to visit his father just at this moment. He burst into tears and said, "*Ah, my father die so happy in Jesus, and I have no opportunity to hear his gospel.*" Moved by his sorrow, Mr. Kicherer wrote to his Master, requesting he would permit him to come and live with them. He received a christian-like letter from him, saying, that although he would not on any other account part with his best servant, yet for the sake of the gospel he would give him leave to come. Cornelius joined them, and the Lord was pleased to bless the word of reconciliation to his soul also. At first he cried mightily to the Lord to forgive his sins, and thought to move him by the earnestness of his entreaties, yet he found no peace within, till at length he learned that he could be justified only by the blood of Christ; he then obtained peace in the contemplation of the person of our Redeemer. His heart was filled with admiration, love and gratitude, and he felt a strong desire to proclaim our Saviour to those who knew him not. Indeed he thought himself called upon to forsake his wife, and children, and go to distant tribes to preach Jesus to them. For half a year he struggled against this impulse; his body wasted in this secret conflict; for he concealed from every mortal what passed in his bosom. At length, unable any longer to sustain this burden, he suddenly flung his knapsack over his shoulders, and marched off into the

wilderness. Here he fell on his knees to pray, when these words came powerfully into his mind ; "*thou didst well, in that it was in thine heart ;*" but it seemed added, "*Go back to thy house and family, and first try to bring them near the Lord ; after this I will let thee know what thou shouldst do.*" Accordingly he returned home, where he conducted himself in a pious manner, and there is ground to hope that at some future period he may become very useful to his countrymen.

The case of Esther must not be omitted here. Her original name was Tray, a Coranna by birth. When she made her first appearance among the Missionaries they could scarcely believe that she was of the human species. Her whole carriage denoted brutality in the extreme. Her charoofs was the most filthy they had ever seen. Many a time Mr. Kicherer thought, surely it is impossible that such a being should ever be converted. But where sin and wretchedness abounded, grace was still more to abound. Soon did her penitential tears begin to flow under the hearing of the word of peace ; and when asked, why she wept ; the reasons she assigned were always so pertinent and proper, that her understanding appeared far superior to what was first supposed. After some time, she found herself obliged to leave her husband who had three other wives, and followed the Missionaries in all their future journies. For more than a year she continued to be uneasy under a sense of her sins ; but at length the Lord comforted her soul ; she was baptized, and is become one of the most active, industrious, and useful members of the congregation. Her conduct is unexceptionable.

☞ *Further particulars on this interesting subject will be inserted in our next Number.*

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Sketch of Rev. Mr. Bradley's Tour among a number of vacant Churches in New-Hampshire and Vermont, at the Request of the Committee of the Society.

*N. B. This article has been mislaid, or it would have been inserted in a preceding Number.*

To the Massachusetts Baptist Missionary Society.

NEWPORT, Oct. 30, 1804.

*Dear Fathers and Brethren in Christ,*

**H**AVING just returned from a journey into the new settlements of Vermont, a few moments of my time is improved to inform you of the state of religion in some of the



towns where I endeavoured to preach. In journeying from home, the first town I preached in where the ways of Zion seemed to mourn, was Salem, in New-Hampshire. Here a Baptist church once flourished, but now appears without scarcely any power to maintain discipline, oppose the vain philosophy of men, and stand against the wiles of the devil. I tarried almost two days among them, and preached four times. The people were solemn, and some appeared truly sensible of their broken situation, and sighed for times of refreshing to come from the presence of the Lord. They thanked the Missionary Society for their attention, and wished to be still remembered and visited as often as possible.

Leaving them I next preached in Londonderry to a few who convened upon a short notification. In this place some appeared deeply impressed with a sense of the odious nature of sin; others were rejoicing in the God of their salvation. The next morning after crossing Merrimack River, I visited a little household of faith in Bedford, where we spent a few moments in praying to God, and conversing upon his everlasting love, the enmity of the carnal mind against him, and the irresistible operation of the Holy Spirit in regenerating the elect. When we were about to part, they informed me of their great distance from any of our preachers, and desired me, if it could be possible, to return that way and preach one Lord's day among them. I gave them some encouragement. I next called at Hopkinton, and preached three times among the brethren. It was a good day to my soul, and I humbly trust it will long be remembered by some. The church and society are large for a country town, and have a commodious house to worship in. They have been highly favoured of the Lord within a few years. Many have been brought out of darkness in marvellous light; but at present they are not a little tried concerning the free-will scheme. O may they soon see clearly, that the children of God are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God; who of his own will begat us with the word of truth. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

From Hopkinton, one of the brethren went up with me to attend the Woodstock Association at Alstead. In meeting the dear servants of Jesus, who came from various parts of our country, my heart was made to rejoice and bless the Lord, whose distinguishing grace fitted them to be the messengers of the churches and the glory of Christ. To behold the good order, love, peace, unity, zeal and faithfulness which that Association manifested through the whole time of their continuance together, was enough to gladden the heart of every Christian, and constrain our enemies to confess that our Rock is not as their rock, even themselves being judges.

From Alstead I visited the New Settlements in Vermont. In Braintree the Lord favoured me with his blessed presence, while I endeavoured to preach a number of times in different parts of that town. On the first Lord's day in October, I broke bread to the Baptist Church, which received an aged person into their fellowship, who was baptized the Lord's day before I came among them. A large number of people tarried to see the sacrament administered. This was a solemn season. Almost every face was bathed with tears. Many appeared to realize that great day when saints and sinners must awake, the former to everlasting life, and the latter to shame and everlasting contempt. We sung an hymn and went out. When I saw the people retiring from the place with reluctance, I thought I knew, by experience, how missionaries feel in leaving people, who had spared no pains in attending from house to house, and in crossing rivers and mountains to hear them preach. The next day I came to Randolph, where I had sent on an appointment to preach. Here I was astonished to see so many of the people whom I had seen the day before in Braintree. The house was crowded, and many stood about the door. If I am not greatly deceived, my heart sighed to preach none but Christ to the people. A few moments after I began prayer, I felt an unusual freedom before the throne of grace. When I had begun to preach, I felt as Mr. Baxter somewhere expresses it in poetry :

"I preach as if I ne'er should preach again ;  
And as a dying man to dying men."

Great seriousness spread over all faces, and many seemed much affected. Surely it seemed hard to part with them, for they were like sheep without a shepherd. The Baptist Church in that town is small ; but by what I could discover they appeared to be well established in the doctrine of Christ, and were strong in faith. O may their numbers increase, and they soon have a pastor after God's own heart. I purposed to have visited Bethel, where is another small church without a pastor ; but was prevented by a very severe snow-storm. After the storm abated, I came down White River and preached in Hartford to a small assembly, who attended with solemnity, and some were not ashamed to own that Christ was their beloved and their friend. I felt an anxious desire to visit many destitute flocks, which are scattered over these mountains : but as my time was come to return to Bedford, I therefore left Vermont upon the twelfth of October, and got to Bedford upon the evening of the thirteenth. The people were then informed that they might expect preaching upon the next day. The day came, the people assembled, and I endeavoured to preach three times ; but was never sensible of speaking to any people who appeared more blinded by the god of this world. I informed them of my pur-



pose to tarry among them a few days, if they would have meetings appointed. Some appeared anxious to have meetings appointed; others seemed very indifferent. On the whole I ventured to appoint meetings for three days, believing that all things are possible with God, who can work and none can hinder him; whose word prospers in the thing whereto he sends it, and shall never return unto him void. On this ground I took encouragement and went unto my next meeting, looking unto Jesus. At this meeting the Lord was pleased to show me, that all power belongeth unto him; for the same people now met with hearts full of anxiety, who the day before appeared like hardened steel, or as unconcerned about the preciousness of Christ, and what would become of their souls when time should be no longer, as pillars of marble. It was now easy preaching, for the time to favour Zion, yea, the set time was come. The children of the kingdom awoke, arose, prayed, exhorted and sang praises to Him, who has said, *Turn, O backsliding children, for I am married unto thee.* And again, *I will heal their backsliding, I will love them freely, for mine anger is turned away.*

The next day I preached a funeral sermon, where many attended, and some were much affected. In the evening I preached in another part of the town, where it was said that a number of Universalists attended. The next evening preached near the Merrimack river. This was the last time I had purposed to preach on that side of the river, and blessed be God it was the best time which we had experienced since we saw each other's faces in the flesh. The Holy Spirit descended in copious effusions. Every heart groaned, being burdened, and every cheek was overwhelmed with tears. The next day it stormed, but I thought it my duty to cross the river, and visit Londonderry, being informed that some were waiting for my return to administer unto them the ordinance of baptism. The same evening preached to a few who convened upon a short notice, and appointed another meeting. The next day conversed with some who wished to be baptized. In the evening preached. The brethren appointed a meeting to be holden the next day at 1 o'clock, P. M. to hear the experiences of those who wished to be baptized. They expected about five to come forward, but to their pleasing astonishment sixteen declared that the Lord had been merciful in forgiving their sins and reconciling their hearts unto him. One woman said that she had seen it her duty to be baptized more than two years. When she was asked why she had lived in the neglect of her duty so long, she answered, I could not be baptized before unless I had gone after a minister myself, for I have not seen an ordained Elder this way till now since that time. She added, I believed that if it were the Lord's will that I should be baptized, he would send a minister this way, who could administer this glo-

rious ordinance ; and now I believe he has. We continued our meeting till sunset ; and truly I can say, I have never seen but few such seasons as this. Every one who spoke seemed humble before God, and appeared to have clear ideas of the holiness of his law, the odious nature of sin, the righteous displeasure of God against it, and the glory of that plan in which he can consistently forgive all who repent of their sins. Every friend of our blessed Saviour seemed refreshed and strengthened to pray for the prosperity of Zion. A gentleman who had a large carpenter's shop prepared seats and invited us to hold our meeting there on the next day, which was the third Lord's day in October. It was a commodious place to worship in, and near the water, where we could attend to baptism. On Lord's day assembled at the usual hour for worship, and brother Colbee being present preached. It was a refreshing season. The people came in crowds from the neighbouring towns, and appeared anxious to know what these things meant. In the afternoon I tried to preach ; after which we assembled by the water, where I never saw people more solemn and attentive to hear what was said, and see what was done. Here I baptized fourteen. One man had been a member of a Presbyterian church forty years, and his wife thirty. Both of these came up out of the water rejoicing that after so long a time they had been enabled to be buried, as Jesus was in the river of Jordan. The next day we met at 11, A. M. to pray for the outpourings of God's Spirit, and the extensive spread of the gospel. The brethren bowed before the throne of grace, and were much engaged. At 1, P. M. three related what the Lord had done for their souls ; I then preached to the people in the same place where we held our meeting the day before. After sermon we assembled by the water again, and I baptized these three and one who told his experience on Saturday. O may the Lord grant an abundant reward to Mr. G. who exerted himself to accommodate us with a house to meet in ; and may blessings of grace rest on his family, that they may be among the redeemed when Jesus shall come to be admired in them that believe. I left these anxious and sighing sinners with great reluctance on the 22d, and journeyed homeward. I was from home 45 days, delivered 43 discourses, and rode 516 miles. Thus ended my pleasing journey, and I hope profitable to many precious souls.

Yours in the fellowship and love of the truth,

JOSHUA BRADLEY.



REMARKS ON THE PRESENT UNUSUAL MISSIONARY SPIRIT, AND THE HAPPY EFFECTS OF MISSIONARY EXERTIONS.

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Extract of a Letter from a Gentleman in Connecticut to the Secretary of the Society.

*Dear and Rev. Sir,*

**W**HILE we notice the extraordinary missionary spirit, spreading abroad its balmny wings, to the remote and obscure parts of the earth ; and view the numerous altars blazing on Zion's hill, and the sacred fire burning in the hearts of her sons ; we behold with pleasure, Europe sending (not merely the best fruits of her land, a little *spice* and *balm*, but) her MISSIONARIES, bearing the silver trump of the gospel to heathen lands, to sound atoning blood along their Pagan shores.

From regions so remote, we turn our attention to the wilds of America. Once a vast howling wilderness, but now cheered by the gentle beams of gospel grace, diffused by means of your Missionary Society. From these happy presages we are ready to hope, that the glorious Sun of Righteousness, who has already arisen with healing in his wings, will soon cover the earth with the knowledge of his gospel, as the waters cover the seas. That he will extend his conquests from sea to sea, and from the river to the ends of the earth. And that the time may soon come when he shall reign King of nations, as he now is King of saints. In that day, the light of the moon shall be as the light of the sun, and the light of the sun sevenfold. Then will God graciously open pools of water in the desert, and direct through the tree of life, rivers of living water clear as crystal, proceeding from the throne of God and the Lamb. He will cause the wilderness to blossom like the rose, and become as a fruitful field ; yielding the peaceable fruits of righteousness, even an hundred fold.

As these happy and interesting scenes are facilitated by your Missionary Society, I think myself justified in the following address.

From the utmost parts of the earth have we heard songs of glory to the righteous. The Lord gave the word ; great was the company of them that published it. Zion heard and was glad, the daughters of Judah rejoiced, that the Lord had prepared of his goodness for the poor, so that unto them the gospel is preached. Through the instrumentality and benevolent aid of your Society, the great trumpet is blown in the land of them which were ready to perish. Where there was no vision, and the people were sitting in darkness, they now enjoy great light ;

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and unto them that sat in the region of the shadow of death, light is sprung up. It is devoutly hoped, that you will continue to let your light *so shine* before men, that they seeing your good works, may glorify your Father who is in heaven. That you may be the children and disciples of him, who became the first Missioner, that ever saluted the ears of man with the glorious news of gospel grace. Him who brought the olive branch to Paradise, and poured the oil of grace into the wounds of those who were stripped and left half dead. This was in the *cool of the day*, while the objects of divine pity were just ready to immerge in the black sea of desperation.

At this dread moment, hell shouted for joy, as those that shout for the victory: whilst heaven in sable weeds let fall such tears as angels shed; until the gracious Mission was delivered, and the proclamation was given that God had *found a ransom*. It was announced that "the *Seed* of the woman should bruise the serpent's head." That the Lamb in the midst of the throne was worthy to take the book and open the seals thereof, and disclose to guilty man the page whereon redemption was found. This was the first gospel ray that ever reached from heaven to earth. Yea, the first gospel doctrine that ever distilled like rain on the thirsty souls of men. Glory to the inexhaustible Fountain of all goodness, that it was not the last. Although the shower was infinitely large, yet the propitious cloud was not exhausted over Eden's narrow bounds. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Christ's mission was of such infinite importance, that not only heaven and earth were filled with joy, but all the way between was thronged by a multitude of the heavenly hosts, who waited on his chariot of salvation down the smiling skies: proclaiming, as they passed through the ærial regions, *Glory to God in the highest, and on earth peace; good will towards men*. Thus they sung his wondrous descent from heaven to earth, from Judah's tribe, from Jesse's root, through David's line, and from Bethlehem, the town where David dwelt. Lo, we heard of it at Ephratah, and found it in the fields of the wood, by a voice crying in the wilderness, Prepare ye the way of the Lord, make straight in the desert an high way for our God.

Another song intrudes, and overtakes my hurried pen; which is your imitating the great Missioner, who not only preached the gospel to the poor, but sent forth many other missioners to all nations, saying, *Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not shall be damned*.

He not only commits this treasure to earthen vessels, but maketh his angels ministering spirits, and sends them to minister for them that shall be heirs of salvation.



As you follow the example of the good Shepherd in preaching yourselves, and in sending many Missionaries abroad to disseminate the words of eternal life, over the wide and thorny field of this world; so you likewise imitate the holy angels in this respect, who not only deliver their mission of good tidings of great joy, but send others in haste to bear the swift mission to those, who have long and patiently waited for the Consolation of Israel. Behold the angel that talked with me, (said Zachariah) went forth, and another angel went out to meet him, and said, Run and speak unto this young man, saying, Jerusalem shall yet be inhabited as towns without walls. For I, saith the Lord, will be unto her a wall of fire round about, and will be a glory in the midst of her.

You have also the example of the holy apostles set before you. They were indefatigable in their labours of love in preaching and spreading the gospel of God our Saviour to every nation under heaven. They travelled by sea and land, and visited far distant regions, preaching the gospel to the learned and polite Greeks, and to the rude, uncultivated barbarians. Seeing therefore that you are compassed about with so great a cloud of missionary examples, lay aside every weight and care that may hinder your running the same race set before you. May you be encouraged to follow with faith and patience this holy flock of Missioners, as they followed Christ. May the love of Christ constrain you to make unceasing efforts to feed his scattered sheep and lambs. And when the chief Shepherd shall appear, even he who is our life, then shall ye receive a crown of glory that fadeth not away.

Finally; may the God of peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

With great respect I am your humble servant,

J. S.

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An Account of the late Revival of Religion in Providence, in a letter from the Pastor of the First Baptist Church in that Town to the Secretary of the Society.

DEC. 1, 1805.

*Dear Brother,*

**Y**OUR favour, requesting an account of the revival of religion in this town, would have been answered before, had not a multiplicity of avocations prevented. And now I

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feel some embarrassment, as similar accounts have sometimes been rather exaggerated, from the undue zeal of writers, not discriminating in such seasons of spiritual joy, between "the precious and the vile," or making due allowances for that fictitious zeal, which generally mingles itself in revivals. On the other hand to depreciate the amazing goodness and condescension of our divine Redeemer, in the displays of his power and love, in bringing souls from "darkness unto light," ought to be avoided. I will endeavour however to give you as impartial a statement of facts as has come within my observation.

It may be necessary to remark, that previous to the present work, there appeared a great languor in the church, without much real apostacy. In the summer of 1804, a few brethren seemed awaked to a sense of the situation of the church, and agreed upon having prayer meetings for a revival. These meetings commenced in the mornings by the dawning of day, that is Lord's day mornings, and usually continued an hour and a half or two hours. The first meeting, though few in number, was remarkably solemn, and the brethren appeared to have prayed before they met. We continued these meetings weekly, with an increase of numbers, until the autumnal season made the evenings more eligible for meeting together. Late in the season, there was evidently some external attention more than had before been seen; with many fears mingled with some hope that God was about to give us, a special visit of his gracious presence. In the month of January, 1805, two females came to the church and professed their hope in Christ. From this time there was evidently a deep seriousness pervaded the minds of a number of persons. My daughter, aged 14, was (I hope) brought to rejoice in God the 5th of the month. Her awakening, under God, was owing to the melancholy instance of my only son's death, a youth in his 18th year. The 5th day of February I fell upon the ice, in walking down hill, and broke the bones of my right leg, which confined me to my bed for thirty six days. But God knew best how to dispose of me. Brother Cornell, who had been for some time preaching to the people, where the late Rev. Joseph Snow had preached, was zealously engaged in the best of services, and in connexion with brother John Pitman were instrumental of much good. Their labours were blessed in the Lord. And many souls will have reason to bless King Jesus, for their labours of love. The 11th and 12th of March, Elder Cornell baptized eleven persons. From this time Heaven favoured me with the company of many dear precious souls at my bed side, inquiring the way of life, or rejoicing in God their Saviour. The first Lord's day in April, I was per-



mitted to visit the house of God, and administered the Lord's supper, after receiving nineteen persons into our communion. The 18th of the month Elder Cornell baptized eight. The 25th I attended church meeting and examined twenty eight persons for baptism. The 1st day of May Elder Pitman baptized fourteen persons, having the day before baptized six at Patucket. In the afternoon of the 1st, delegates from three churches met at Eddy's Point, and gave fellowship to the 2d Baptist Church in Providence. At Eddy's Point the work began, and in this neighbourhood Elder Cornell resided. The first Lord's day in this month there were thirteen persons received into the church. Through this month there were several baptizings, and the first Lord's day in June there were twenty four persons received into fellowship, and the largest assembly attended public worship this afternoon I ever remember seeing in this place on Lord's day. In the month of June there were several baptizings. On the 5th of July I baptized eleven persons at Patucket. This was the first time I had the privilege of burying in baptism, any of my dear fellow professors, since my confinement. The next day I baptized thirteen more in this town. Among this number I had the pleasure of taking into the liquid grave my daughter Cornelia, and eldest child. Here I could emphatically adopt the beloved disciple's language, "I have no greater joy than to hear my children walk in truth." The first Lord's day in this month thirty three persons were received into the church. The good work continued still to prosper among us, until October, when there seemed rather less appearances. However, God has not yet entirely left us, without displays of his rich mercy in calling poor sinners to love and obey him. We have had added to the church with which I am connected, since the revival, 152. But a number of these belong to Patucket and Pawtuxet; two villages distant four and five miles from Providence.

There has been, as you see from the above, a new church constituted in this town. Additions have been continually making unto them. From their first number 17, they have now about 60. There has also been a church constituted in Patucket, which consists of near 50 members. Truly "the Lord hath done great things for us, whereof we are glad," and ought to be unfeignedly grateful. It hath pleased the Great Head of Zion to bless his own appointed means of instruction. Prayer, preaching, conversing, baptizing, &c. have all been owned of God, for his own glory. And it hath pleased Him to display his wisdom and benignity in calling sinners of every description of character. The poor have been made "rich in faith, and heirs of the kingdom." Some of the more opulent, as to this world, have been made sensible of their spir-

itual poverty, and found "durable riches and righteousness." A number with tawny skins have been washed, and "their robes made white through the blood of the Lamb." The drunkard has drank into the spirit of Christ, and loathed himself and shunned his former practices. The Deist has bowed to our King, and hailed Jesus as his rightful Lord, and divine lawgiver. The profane have had their lips tuned in prayer and praise; the self-righteous have renounced their own righteousness for the perfect robe of a Saviour's righteousness. A large number have been our dear youth, whom we trust the Lord has made polished stones in his spiritual building. The work has been attended with little external noise, but the subjects of it appeared solemnly impressed with eternal truth, a sense of their vileness as sinners, with a steady attention to the means of instruction. When they have been made to rejoice, it appeared a solemn joy in God. In fine, there has not been much "noise of the axe or hammer in the building."

My dear brother, when I reflect upon the goodness and mercy of God, to my dear neighbours, and in my own family, that I have 3 children, who (I trust) share in the exceeding riches of God's grace, I am sometimes astonished that my heart does not incessantly glow with the most ardent gratitude to the dear God-Man, who is infinitely and altogether lovely in every display of himself, whether of mercy or judgment.

I should have been glad to have been more diffuse in the narration, but found a more detailed account of the particular meetings and baptizings would swell the account beyond the limits of a place in the Magazine. My time would not permit me to copy as I wished and intended; you will therefore make such use of it as your judgment will dictate, by either taking a part, or the whole. I should wish, however, to have it added, that the same work has prevailed in the Congregational Society to which Mr. Wilson preaches on the west side of the river. They have had large additions, but how great I know not.

Believe me, Sir, your real friend and brother,

STEPHEN GANO.

\* "Have any of the rulers believed on him?" is a question which has often been asked since the apostolic age. As an answer, we observe, that at one of their baptizing seasons in Providence, a few weeks since, three gentlemen of liberal education followed the Saviour in this precious ordinance. The Hon. Samuel Eddy, L. L. D. Secretary of the State, and one of the fellows of Brown university, Joseph Jenks, and John Holroyd, Esqrs. The former is also a member of the corporation of the above university. The latter an attorney at law.

EDITOR.



Extract of a Letter from the Rev. David Irish, to the Society, dated, Aurelius, County of Cayuga, State of New-York, Nov. 4, 1805.

*Beloved Brethren,*

I NOW embrace a moment's opportunity, to give you the reason of my not going so far, nor tarrying so long, as I agreed for with the Society. The Lord in divine compassion, and out of self-moving goodness, saw fit to pour out his blessed Spirit in this town in a remarkable manner. He was pleased to begin the work in a way calculated to hide pride from man. A family that lived in the society, which had paid little or no attention to religion, was the first whom a God of sovereign love saw fit to visit.

One day when the man was from home, their eldest child, being between five and six years old, left his play and ran to his mother and said, "Mamma, be you a Christian?" She answered him no! He replied, "why mamma, I do not intend to live till I am as old as you are, and not be a Christian." This she said pierced her very heart, and fastened with such weight on her mind that she could take no rest. A while after when she was striving to get rid of her conviction, the same child left his play and ran to her again and said, "Mamma, is it not wicked to live and not pray to God?" She answered, "Yes, I suppose it is." "Why don't you and daddy pray then?" This had the effect to increase her trouble; but still she strove to shake it off. A short time after, he in like manner went to her again, and addressed her in the following expressions: "Mamma, do you think that God will let daddy and you have any land to live on in heaven?" She answered him that she did not know. He said "he did not believe that God would let them live in heaven, they were so wicked." He added, "they were not Christians, and did not pray, therefore he did not think that God would suffer them to have a place in heaven." This fastened with such weight on her mind, that she could never find any rest to her soul, until Jesus appeared for her relief. From this the work began to spread.

Soon after, at a conference meeting, one of the sisters of the church told her brethren, that she had a desire that they should know some of her feelings. She said when she lay down to rest on her bed, her sleep departed from her, while thinking on the souls of her christless children; her neighbours, and their children. She likewise requested her brethren and sisters to unite with her in covenant, and set apart the time at every setting sun to retire to their secret apartments and address the throne of grace for poor sinners. This was agreed on with cheerfulness. Soon after this the work spread with power.

Our assemblies increased on Lord's day, and at our conferences. It has been frequently judged, that there were more than a thousand people at our meeting. In this way the work has spread to the conviction and conversion of numbers; and is still continued among us. Likewise there is some appearance of late, in some of the adjacent towns.

We have had *sixty-five* added to the Baptist church in Aurelius, since the first Lord's day in July. There has been also some additions to the Presbyterian church in this town.

The work has been very still, but powerful. Some that had been stout-hearted opposers in the beginning of this work, have since been bowed to the sceptre of King Jesus. Five who had been members of the Presbyterian church, have been convinced of their error, and have followed Christ into his watery grave.

There is as great a call for preaching in the western country, as I ever saw in any part of the world.

The last Lord's-day in September (the day before I set out on my mission) it was judged that there were upwards of 1000 people at meeting. And a wonderful day it was. There were ten baptized. Elder Covell and the church concluded that it was not duty for me to be gone so long at once as I first proposed; I have therefore concluded to fulfil my engagement to the Society by short tours. I have spent a few weeks only, in their service, but expect to set out again soon. There have been fifteen baptized since I came home; and a number more have manifested a desire to submit to the same precious ordinance. But I must conclude, subscribing myself your brother in the best of bonds,

DAVID IRISH.

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For the Massachusetts Baptist Missionary Magazine.

### Observations on the past and present State of the Jews.

**G**OD was pleased to call Abraham from Ur of the Chaldeans, and to bless him. To make special promises to him respecting his posterity after him. These promises, with some small variation, were renewed to Isaac and Jacob. When the time drew near that Israel must die, Joseph presented his two sons to his father to receive his blessing. Manasseh the first born was placed at his right hand, and Ephraim at his left; but the dying Patriarch, acting under the spirit of inspiration, laid his right hand upon the head of Ephraim notwithstanding Manasseh's claim of primogeniture. These two sons Jacob claimed as his own, and they received each a separate inheri-



tance among the tribes. Israel said to Joseph, I have given thee one portion above thy brethren, *which I took out of the hand of the Amorite, with my sword and my bow.*\* Whether this passage refers to what had actually been done by Jacob, or is to be understood as a prophetic declaration of what should be taken from the Amorites by these tribes, when they should go in to possess the land of Canaan, is not easy to determine. It is no more difficult to conceive, that Jacob should foresee the success of the tribes in subduing the idolatrous inhabitants of Canaan, than to foretel the sceptre in the tribe of Judah. Moses under the same divine influence pronounced his dying benediction upon the tribes. When he came to the tribe of Joseph, his soul seemed at once to be in a rapture. He poured upon the head of him who was separated from his brethren, all the blessings of time, and the far richer blessings of eternity. He saw him clothed with regal power, and *pushing the people together to the ends of the earth.* His vast ranks were filled with the *ten thousands of Ephraim and the thousands of Manasseh.*\*

Many of the blessings foretold by Jacob and Moses, were written on the pages of distant time. Their accomplishment was, however, secured by the truth of God. Several generations passed away before the sceptre appeared in the tribe Judah. Another tribe first shared the honours of the diadem; and seemed to bid fair for a season to sustain the royal line. But at length the son of Jesse was acknowledged by the thousands of Israel, as their rightful sovereign. His son and successor swayed with unrivalled glory, the promised sceptre. Every thing looked promising for its continuance in this family, until *Shiloh*, (or Messiah) should come. But how often is the faith of God's people tried? It is frequently deprived of every prop, except the Divine veracity. Solomon must resign the sceptre. Neither wisdom nor riches could save him from the arrests of death. He was succeeded by Rehoboam; a prince, whose character was remarkable only for weakness and ambition. He rejected the counsels of age and experience, and was led on to the ruin of his kingdom, by juvenile folly and rashness. But we are told *this thing was of the Lord*: no doubt to bring about the prediction respecting the house of Joseph. Ten tribes revolted from the sceptre of Judah, and set up another king over them. These two kingdoms are sometimes designated by the names of Judah and Israel; but more commonly by the names of *Judah* and *Ephraim*. The latter, mixing with the neighbouring nations, relapsed into idolatry, and lost by degrees their national character and religion. Their government was finally subverted by the Syrians, and they were carried captive, and planted in other countries, and in order to prevent their return,

\* Gen. xlviii. 22.

† Deut. xxxiii. 12—17

their country was peopled by colonies sent thither by their conquerors. It was predicted by the prophet Isaiah about 740 years before the birth of Christ, that within *threescore and five years Ephraim should be broken, that it should not be a people.\** The ten tribes have long since been extinct.

The sceptre, under various changes, remained in the tribe of Judah until the coming of Christ. Their 70 years captivity in Babylon, and their return were both expressly foretold by their prophets.†

The present dispersed state of the Jews has been foretold with equal certainty and precision. They were faithfully warned by their prophets to turn from their transgressions, and threatened in case of disobedience to be *scattered among all nations; yet not utterly destroyed. God would not make a full end of them.‡* They should be preserved a distinct people in all their dispersions, while the nations among whom they should be scattered, should undergo such changes in their political forms of government, that it might with propriety be said that they were come to an end. One dynasty shall succeed another, while the scattered descendants of Abraham, in all countries whither they are dispersed, remain the same.

The preservation of the Jews, as a distinct people, is accounted for by *skeptics* entirely on the principle of their religion. That they are strongly prejudiced in favour of the religion of their ancestors, and against all others will be readily admitted. Yet Christians believe this, when considered alone, to be insufficient; and hence conclude it acts only as a secondary cause. Why did not this prejudice preserve the ten tribes as well as the other Jews? That the latter are preserved, is a fact; that this event was predicted, is equally true. That God preserves them in covenant faithfulness, and that he has merciful designs yet to accomplish towards them, none will disbelieve, who acknowledge divine revelation. Hence Christians have been looking from age to age for the fulfilment of those gracious promises; when the *veil*, which yet remains upon their hearts in reading Moses, shall be taken away, and they shall turn to the Lord. If no symptoms of their conversion have appeared for many ages past, that is no argument against its being fully accomplished in God's time. Indeed the scriptures, *which cannot be broken*, can be fulfilled no other way. An inspired prophet has said, *The children of Israel shall abide many days, without a king, and without a prince, and without a sacrifice, and without an ephod, and without teraphim. Afterward shall the children of Israel return and seek the Lord their God, and David¶ their King; and shall fear the LORD, and his goodness, in the latter days.§* If the kingdom of God, or

\* Isa. vii. 8. and Hos. i. 4, 6.

† Jer. xxv. 9—14.

‡ Jer. xxx. 11 and xlvi. 28.

§ Hos. iii. 4, 5.

¶ David here must mean Christ, as he was David's Son and Lord.



the gospel dispensation, has been taken from the Jews and given to a nation bearing fruit; *if the casting them away from gospel privileges has been the means of reconciling a considerable part of the Gentile world, what shall the receiving of them be, but life from the dead?*

Whether the following account, taken from the London Evangelical Magazine of July last, affords any encouragement, that the time fixed in the eternal Mind, to visit and redeem the seed of Israel is near at hand, will be submitted to our readers to judge for themselves.

"We are informed that Mr. Joseph Samuel C. F. Frey, the converted Jew, intends to preach a stated lecture at Mr. Ball's chapel, in Jewry Street, London, every Saturday evening, at seven o'clock; to commence the first Saturday in July.

"It gives us unspeakable pleasure also to learn, that it is in contemplation to collect together the converted Jews from different parts of this kingdom, and from the continent (of whom more than twenty have already been heard of) and to form them into a Christian church. This important measure, if practicable, may be the means of exciting among the posterity of Abraham a spirit of inquiry into the truth of Christianity. It would afford also a refuge to those who, on embracing the religion of Christ, are usually obliged to forsake father, mother, and substance; and we hope it would also tend to stir up the zeal of those who are called Christians.

"A prayer meeting among a few converted Jews is already commenced on the Friday evening, at Mr. Frey's apartments, where his brethren are invited to converse with him."

To the above we add the following extract of a letter from a student of divinity belonging to Boston, and now in London, to a minister of the gospel in this State, dated

LONDON, Sept. 16, 1805.

"There is now in London a converted Jew, by the name of Frey, whom doubtless you have heard of; who is preaching the gospel to his deluded countrymen, *and with considerable success*. Many young Jews steal from their rigid parents, at the hazard of their lives, to hear him preach. It is astonishing what persecution he and his followers meet with from their enraged countrymen. He is obliged to be attended to his meeting by a guard. The angry Jews appear to cry out with the spirit of their fathers, "*Crucify him.*" The good people here expect much from his exertions. He is a man of great abilities, and the most fervent piety."

SOME ACCOUNT OF THE BAPTIST CHURCH LATELY  
CONSTITUTED IN LEBANON, (CONNECTICUT.)

Extract of a Letter from the Rev. N. Dodge to the  
Secretary of the Society, dated Lebanon, Dec.  
27, 1805.

DEAR BROTHER,

**T**HE glorious extension of the great Redeemer's kingdom, in our sinning world, affords unspeakable joy to all the heaven-born followers of the Lamb. While I enjoy the pleasing satisfaction of perusing your Magazines, in which I find much good news, which is as cold water to a thirsty soul ; I conclude, that a brief history of what we have experienced in Lebanon, cannot be unacceptable to your readers.

In this account you will discover much of the wisdom and goodness of Joseph's God, who has over-ruled many dark providences for the consolation of his people.

Many things complicated and perplexing took place in this town, relative to taking down one old meeting-house, and building two new ones ; concerning which many wrong reports have been spread abroad. And since a number of Christians have been baptized in this place, and formed into a church, some have been ungenerous enough to cast many hard reflections upon the denomination. They have said that the Baptists had been the cause of the tumults, and distressing divisions which took place in the parish anterior to our existence as a church, or to there being any Baptists here, excepting a few individuals, who lived recluse, and had nothing to do with the existing controversy. For a particular account of the pacific measures taken by the proprietors of the house which is now principally owned and occupied by the Baptist Church and Society, the reader is referred to a statement which has already been laid before the public. In this account, the leading events have been carefully collected and stated ; and stubborn facts so fairly narrated, that I have not heard any attempt to contradict them.\*

After a meeting-house was erected, the people who built it made application to Presbyterian ministers,† under whose ministry they had been brought up, to come and preach to them. But these gentlemen replied, that they could not in conscience preach to them, nor fellowship those that would. Why ? because the people were immoral, or scandalous, in their lives ? No ; but because they said they had gone contrary to *law* in building their house. They said it did not become them as leaders of the people and examples of piety, to have

\* This statement may be seen in the Hartford Mercury.

† So called in Connecticut.



so much fellowship with a people who had paid so little regard to the voice of the General Assembly ; and who had been governed no more by civil law in the management of their affairs, relative to their meeting-house. It is understood that a vote to this import passed in their association.

Many of the people, by these means, became convinced, that *law religion* might, in some instances, operate unjustly, by depriving individuals of their inalienable rights. Or in other words, they became convinced, that civil law and civil rulers had an undue influence over ministers and churches. Feeling the injuries produced by this legal influence, they were led to seek an acquaintance with those Christians, who acknowledge no other *Lawgiver* in the church but Jesus Christ, and no other *law-book* to govern them in their religious concerns but the Bible. And notwithstanding the many reproaches they had heard cast upon the Baptist denomination, for refusing to be dictated in their religious affairs by civil law, and for trusting alone to the spirit and providence of God to support their cause ; they thought best to examine for themselves, and see, if what had so long been deemed foolishness and enthusiasm were not a virtue. Accordingly in October, 1804, application was made to the Stonington Baptist Association, by some of the aggrieved people of Lebanon, requesting some of their ministers to visit them, and preach the gospel to them. It being, in our view, consistent with the great commission to preach the gospel to every creature, whether they be governed by civil law in their religion or not, eight of our ministers agreed to visit them in their turns between that time and the next spring.

When it came to my turn according to appointment, to visit this people for the first time (which was about a year ago) I perceived so much solemnity and candour among them, and such a spirit of inquiry after apostolic truth and practice, as could not fail to interest my feelings in their behalf. I also found how grossly mistaken many people abroad had been about them, by reason of their circumstances having been misrepresented. *Their* ideas were no less incorrect with respect to the Baptists. I therefore thought it my duty to pay more attention to them than just to preach a single day and then leave them. Hence I appointed to visit them again in February, and continue with them 8 or 10 Sabbaths. During this visit God was pleased to move upon the minds of some by the influences of his Spirit, as I have reason to hope. While some, who had never experienced the truth, felt the pangs of conviction, a number of backsliders seemed disposed to return to the great Shepherd and Bishop of their souls. Some, who had been members of the Presbyterian church, obtained light upon Bible baptism, and the doctrine of the covenants. Many others began to inquire whether they had not taken that for granted,

which ought first to have been proved ; in supposing that baptism was appointed by God as a substitute for circumcision, and for a sign and seal of the same covenant. And whether in the case of infant sprinkling, they had not acted without any positive, or fairly implied evidence. Our assemblies were large and solemn, as they have ever since continued. And on Fast day, last spring, 3 persons were baptized, which, I conclude, were the first ever baptized in this parish.

As my time of engagement was near expiring, the proprietors of the new house, with others, met, and requested me to remove my family, and make my home with them. With this request I thought it duty to comply ; and agreed to stay and preach with them as long as they and I should think it duty ; leaving it with them to do for me whatever Bible and conscience should dictate, and nothing more. They accordingly removed my family from Middletown to this place in May last, and have hitherto done for me and my family as well as the principles of honour and Christian friendship require, without the aid of civil law to enforce their obligations. A people, who are governed by the religion of Christ, will do their duty in these respects much more cheerfully and uniformly, than those, who are goaded to it by civil penalties.

Since I commenced my stated labours here, God has been pleased graciously to continue his favour to the people. Some have been hopefully converted to God, and baptized. Several brethren and sisters from the Presbyterian church, have put into practice the light they have obtained upon this ordinance. Some backsliders have been waked up to purpose, and put on the Lord Jesus Christ. Among the latter was a brother, who obtained a hope and gave evidence of adoption several years ago ; but falling into a backslidden, worldly frame of mind, he embraced the sentiments of the Universalists. But when God was pleased to convert his companion and restore his own soul to a fresh enjoyment of his grace, he solemnly and publicly confessed his error, to the joy of saints and conviction of others.

The reformation progressed gradually, and with that degree of regularity and decency that it left the enemies of the cross, who feed upon the imperfections of God's people, nothing of the kind to live upon.

When about 20 persons had been baptized, we thought best to invite the attention of our brethren from abroad, and see if they could give us fellowship. Accordingly Elders Jason Lee of Lyme, Thomas Baldwin of Boston, Elisha Williams of Beverly, Joseph Cornell and Stephen Gano of Providence, Silas Burroughs and Gano Wightman of Groton, Daniel Wildman of Middletown, Simeon Dickinson of East-Haddam, Amos Reed of Lisbon, and Asa Wilcox of Colchester, were invited to visit us ; all of whom met, according to request, in



Lebanon, September 13, 1805. At 10 o'clock, A. M. Elder Gano preached, from 2 John, 9. Immediately after which, the council was organized; chose Brother Baldwin, Moderator, and Brother Gano, Clerk. After addressing the throne of grace, the articles of *faith and practice* (previously prepared, and agreed to, by the brethren and sisters) were read, and approved by the council. The members were then asked individually, whether they were satisfied in these articles, and whether they were in fellowship one with another? Whereupon, fourteen brethren, and seventeen sisters, manifested their entire agreement in them, and desire to unite according to them in church relation. The council then voted, that they were free to proceed, and to give them fellowship as a church of our Lord Jesus Christ.

The business of the council being finished, at 3 o'clock repaired to the meeting-house, when Brother Baldwin, agreeably to appointment, addressed the people in an appropriate discourse, founded on 1 Peter ii. 5. After which, Brother Gano, in behalf of the council, gave the right hand of fellowship to Mr. Dodge as a brother, and officiating pastor of the church. The day was very wet, but the assembly was numerous and solemn. Mr. Cornell preached a sermon in the intermission in the day, also again in the evening.

On Saturday the 14th, the brethren took an affectionate leave of each other, and parted; excepting Brother Baldwin, who tarried and preached a preparatory lecture in the afternoon, and continued with us until the next Monday.

Lord's day, 15, Brother B. preached in the forenoon, and in the intermission baptized eleven persons; six men and five women. The season was peculiarly solemn and pleasant. The day was showery, and it frequently rained very hard. But during this part of the service it was fair. Brother B. preached again in the afternoon, and then administered the communion supper to this newly constituted church. It was the first time they had ever communed together in this ordinance. We really thought we could say, Jesus was at the feast. *We sat under his shadow with delight, and his fruit was sweet to our taste*, while the banner of his love waved gently over our heads. In the evening a number met in the meeting-house for prayer, exhortation, &c. It was a very solemn, happy season indeed.

The ordinance of baptism was administered the next Lord's day, and on each succeeding Sabbath until the meeting of the Stonington association, which made eleven Sabbaths in succession, in which the ordinance had been administered in this place.

On the 15th of October we attended and joined the above named association. Our number of members in covenant is

fifty; 24 of whom have been members of Pædo-baptist churches. All the rest, excepting two, have lately made a profession for the first time. Several have been baptized who have not yet joined the church, and a number more entertain hopes of their interest in Christ. Several brethren from other communities, who attend statedly with us, seem to be much exercised with regard to duty; and others under real concern for their precious souls.

With regard to this vicinity, I think I may say with the Apostle, *a great door is opened, and there are many adversaries.* I am frequently called to preach lectures, and find multitudes attentive to the things that are spoken. But no special outpourings of the Spirit near us, as I have heard of late. I rejoice to hear the good news you mentioned in your last, and pray God to continue and increase the influence of his Spirit, until all the enemies of the Cross shall be clothed with shame or brought to submit. That they may remain no longer strangers and foreigners, but become fellow citizens with the saints and of the household of God, is the fervent prayer of your friend and brother in tribulation, and in the kingdom and patience of Jesus Christ,

N. DODGE.

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A MACEDONIAN CRY FROM THE WILDERNESS.

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Extract of a Letter from the Rev. Mr. Holmes, Missionary to the Indians, in the employ of the New-York Missionary Society, to the Rev. Mr. Collier, of Charlestown, dated Tuscarora Village, Dec. 23, 1805.

*Dearly beloved Brother in the Lord,*

**M**Y main and principal view in undertaking to write to you at this time is, if the Lord will, to excite you, and your Christian connexions, in Boston, and parts adjacent, to exert yourselves to do something in this wilderness for the promotion of the kingdom of our dear Lord Jesus Christ, who commanded his disciples to go into all the world, and preach the gospel to every creature.

The circumstances and condition of the white, and tawny inhabitants on this and on the other side of the river Niagara, calls loudly for able, faithful missionaries of the cross to be sent among them. I will omit the unpleasant task of describing the vulgar, dissipated, profane lives, that some of the white inhabitants on the western part of this State, and in the Province of Upper Canada live; and not undertake to delineate the dark, savage, perishing condition of the poor Indians in general on this continent; but rather mention, or hint at things more pleasant and encouraging.



There is (blessed be God) a goodly number of the white inhabitants in the vicinity of this village, or, on this side of the river, (besides a considerable part of the Indians in this place) who appear of late to be arrested in their minds. Their ears are somewhat opened, and inclined to hear the word preached; and I believe, by information, and by what I have seen and heard, that there are many, in different parts of Upper Canada, who are under real soul concern. Many others who are desiring to be fed with the sincere milk of the word, that they may grow thereby. Labourers in that Province (if they are all true ministers of Christ) are very, very few for so large a field; and no preacher of the word on this side, in the county of Genesee, either among the white people, or Indians, but myself; and you know my situation and my age. I was 62 years old last Saturday. I have been called to preach several times of late on week days, amongst the white people, both on this and on the other side of Niagara river. I have not been absent from the Indians in this place but one Sabbath since the 11th of August, 1803; and that day my pulpit was supplied by our worthy and esteemed brother, Elder Covell.

Now, dear brother, for Christ's sake, for his kingdom's sake, for his glory's sake, look at an infant, scattered settlement of white people in the State of New-York, for forty miles extent, upon the river Niagara; and upon four different tribes of Indians; and at Upper Canada, consisting of several thousand white people, besides a greater number of poor benighted Indians, by far, than there is in the whole State of New-York. Ah, look at the numerous tribes further to the westward, and pause—and think—and consider—and speak—and say what ought to be done. What ought you, and the ministers of your connexion to do? I will not determine for you; I will leave it with you and your God. I will only say, my brother, look up to Calvary, view those hands and feet, see that bleeding side! behold those struggles! see those gasps! the earth quakes! the sun hides his face!—I must stop. My brother, what was all this for? You know; a word to the wise is sufficient.

One thing I must say, I am in duty bound to my Lord and Master to say, and that is, that our dear brother C— is in my opinion well qualified to bear the glad tidings of a crucified Jesus to the poor heathen, and to destitute and remote parts of the earth; and I would to God, if it is consistent with his will, that he may be sent as permanent missionary to the poor heathen in this State, in Upper Canada, and to the scattered white people, as the Lord may open a door for him to preach.

I beseech you, dear brother, to use the utmost of your influence, that he be taken into the employ of the Massachusetts Baptist Missionary Society, to come into these parts as soon as may be convenient. I leave this matter with my dear God, Father, Son, and Holy Ghost. ELKANAH HOLMES.

## ORDINATIONS, &amp;c.

August 15, 1805, the Rev. Nathaniel Kendrick (late a member of the Second Baptist church in Boston) was ordained to the pastoral care of, the Baptist church in Lansingburgh, in the State of New-York. Rev. Mr. Blood preached on the occasion; Mr. Hull prayed at the laying on of hands; Mr. Covell delivered the charge, and Mr. Webb gave the right hand of fellowship. "The sermon was excellent, and the whole scene truly solemn."

*Extract from the Minutes of the Warren Association, held at Warren, in the State of Rhode-Island, Sept. 10 and 11.*

"The business of the Association being completed, at 3 o'clock Brother Asa Niles, late of Boston, was ordained as an evangelist. The exercises were introduced by Brother Baldwin, who began by prayer, and preached from 2 Tim. ii. 1. *Thou, therefore, my son, be strong in the grace that is in Christ Jesus.* The ordaining prayer was presented at the throne of grace by Brother Bradley; the Charge was given by Brother Andrews; the Right Hand of Fellowship by Brother Williams; and the concluding prayer by Brother Grafton."

Wednesday, Dec. 4, 1805, the Rev. William Batchelder was invested with the pastoral office of the Baptist church in Haverhill (lately rendered vacant by the death of our much esteemed brother, Dr. Smith.) The council met at the house of the pastor elect, at 10 o'clock, A. M. and attended the usual preparatory examination. At 12 repaired to the meeting-house. Brother Williams of Beverly commenced the public service by solemn prayer. Brother Baldwin of Boston preached to the people from Col. i. 28. Brother Bolles of Salem gave the right hand of fellowship, and Brother Peak of Newbury-Port made the concluding prayer. The profound silence, the solemn countenances, the affectionate tears observable through a numerous and crowded audience witnessed, that the services were peculiarly interesting and impressive.

From the uncommon unanimity manifested by the church and society in the choice of Mr. Batchelder, we can but hope, that the great *Repairer of breaches* has mercifully designed this connexion to be for their mutual and lasting happiness.

Wednesday, Jan. 1, 1806, was opened by solemn worship, the elegant new brick meeting-house in Salem. This spacious edifice\* has been erected by the Baptist Society in a little more than six months from the time the first stone was laid. The work, though plain, is in a very neat style.

This church was constituted, and their pastor, the Rev. Lucius Bolles, ordained on the 9th. of January last. The church then consisted of about 30 members; in September they had 72; several have been since added. It is a little short of two years since this respectable society first associated, which may now justly be considered as one of the most flourishing in the commonwealth.

Wednesday, Jan. 8, 1806, the Rev. Isaiah Stone was installed in the pastoral office over the Baptist church and society in New-Boston, N. H. Brother Baldwin of Boston introduced the solemnity by prayer, and then delivered a discourse, founded on Matthew xxviii. 19, 20. Brother Williams of Beverly gave the charge, Brother Collier of Charlestown gave the right hand of fellowship, and Brother Willard of Dublin made the concluding prayer. It was a season of great solemnity and much heartfelt joy.

\* We think the house is 72 by 60. EDITOR.